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MOUNTAIN LIFE & WORK

MOUNTAIN DILEMMAS

A STUDY IN MOUNTAIN ATTITUDES

WAYNE T. GRAY

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ROY N. WALTERS

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MOUNTAIN DILEMMAS: A Study in Mountain Attitudes

WAYNE T. GRAY

The Appalachian Highlands have been characterized by Horace Kephart, as "The land of do without." While this statement well describes the present condition of this region, yet it was originally rich in natural resources. The pioneers who followed Daniel Boone across the mountain ranges found the land covered with a dense growth of timber. They did not foresee the demand which would develop for that timber, and needing land to grow crops, they cut and burned the trees from many acres of land. Later, exploiters recklessly stripped the remaining forests, so that little timber of value is left in this region today. When lumbering declined as a major industry in Kentucky coal mining took its place. During the World War, the demand for coal was so great that it caused the mining industry to over-expand with the result that, when the economic crisis came, it found a population habituated to mining and the high wages which miners received, with little means of support other than that of farming a soil, ninety per cent of which is too rough for efficient tillage.

Living conditions prior to 1930 were bad enough for many mountaineers, but the depression made them deplorable. The main sources of income were greatly reduced if not entirely lost, and in addition to this, a large number of people who had gone to the cities to find work, lost their jobs and returned to their home communities. As a result, numerous new log and rough board cabins appeared in mountain communities which could not support the already existing population. Thus, as never before, this region became "The land of do without," and many would have faced starvation if they had not received aid. So bad did the situation become in Knox County, Kentucky, where the writer is especially familiar with conditions, that more than two-thirds of the families were at one time on relief. This drastic economic situation, the disrespect for law, the poor school facilities, and the lack of religious interest indicated grave maladjustments in individual and social life.

One of the best ways to secure vital suggestions for the improving of social conditions is to find what people think of these conditions and how their lives are being influenced by them. With this in mind, a study was made of the attitudes of 692 families residing in 40 communities in Knox, Bell, and Whitley counties of Kentucky. These were chosen to represent the various types of communities in Southeastern Kentucky and included abandoned mining camps, active mining camps, good farming communities, poor subsistence communities, and a negro community. Data was secured by means of a questionnaire filled out by workers who visited each home and included attitudes on relief, economics, county government, education, religion, health, and home.

RELIEF ATTITUDES

Relief has been one of the major problems before the people of this country during the past three years. The result of supplying direct relief is seen when 76.5 per cent of the families said that relief was a good thing, although only 47.1 per cent were receiving relief. Ninety-eight per cent of the families on relief, and 60 per cent of those not receiving aid approved the relief program. Relief was favored because, "People need it," and "It keeps people employed." Some of the people on relief felt that it was a hard day's work to draw and spend their relief vouchers. In spite of the limited size of these vouchers, some were able to secure tobacco or whiskey in addition to the staples of life.

Those who opposed relief felt that its main undesirable feature was its tendency to encourage laziness. The truth of this viewpoint was seen in a number of instances. At first people looked upon relief as a temporary measure, but after having received aid for a time they began to feel that the government was obligated to keep them. One heard such remarks as "They can't stop relief now and let us starve," and "They helped us last winter and they must help us again next winter."

Some families ate the potatoes provided for seed and would not clean up when soap was furnished, until compelled to do so by having their relief vouchers temporarily withheld.

People as a whole accepted the relief situation as a fact without much question. Sixty-five per cent of the families could not offer any suggestions for improving relief. The few suggestions offered may be listed under four heads, namely, give better supervision, help only those who need it, pay better wages on relief, and pay relief in money instead of in commodities. The first two were valid criticisms of the early relief administration. However, if relief had been withheld until each claim could have been thoroughly investigated, many people in this section would have suffered severely. The last two suggestions indicate the selfishness of some people who were receiving relief.

Most people on relief knew little and cared less about the source of funds. In the minds of 83 per cent of the families studied, the "rich" were to act as Santa Claus and furnish people with the things they needed. Typical reasons for this were, "They have it," "They will not miss it," and "They got it from us." The minority advocated taxes as the source of relief funds because "Then everybody would help pay for it."

ECONOMIC ATTITUDES

Closely related to and inseparably connected with relief is the economic situation. While this

was in the main a rural study, 21.2 per cent of the families were engaged in some occupation other than farming. One-half of those farming were thus occupied through necessity and preferred industrial work. They considered a job preferable to farming because "It is easier to make a living," and "It gives a cash return." On the other hand, the people preferring farm life were equally positive that "We like it better than industrial work," and "It gives us a more certain living than a job."

It is not strange that many people were disappointed with farm life in the mountains when we see that the average farm in this study included only 47.3 acres; that only 29.5 acres were tillable and 11.7 acres level. Although individual farms ran as high as 600 acres, many farms contained less than 20 acres and some were as small as two acres. Most people preferred to farm level land, but a few who had worked a hillside farm all of their lives said they preferred that type of land. They said that "Hillside land is easier to work," and "You do not have to 'hump' to hoe it."

The background of an individual is often clearly seen in his attitudes. Those who had lived on a farm all of their lives considered two dollars per day an adequate living wage, while those who had spent some time at industrial work considered an adequate wage as eight dollars per day. The discontented farmers would stop farming and accept a job at their stated wage if they had the opportunity. The type of work preferred included many vocations but more preferred mining than



"SOME... FELT THAT IT WAS A HARD DAY'S WORK TO DRAW AND SPEND THEIR RELIEF VOUCHERS."



DWELLINGS IN A VALLEY WHERE THERE IS ONLY ROOM FOR A ROAD AND A RAILROAD.

any other type of labor, either because they had previous experience or else had some relative or friend who had been a miner in the days of high wages. Teaching, lumbering, storekeeping, and railroad work were each favored by some families.

The farm families who were not making a living on their farms, attributed it either to poor soil or lack of acreage. While 64.2 per cent said they could make a living on a better farm, only 1.7 per cent had tried to obtain a farm elsewhere. While lack of money was the reason most frequently expressed for not trying to get a better farm elsewhere, the writer feels that attachment to the home community, and fear of the new were even more vital reasons for these people remaining where they were. When the Rehabilitation and Resettlement Program was being organized, only a few of those who said they could not make a living were willing to move out of their home communities. One man expressed a common attitude when he said, "I don't want to go to Afrikey."

The average farmer of this section of Kentucky is neither kept busy with his farm work, nor can he make a living from farming unless it is supplemented by some outside source of income. Seventy per cent of the farm families wished some supplementary employment, and most of those making an adequate living had an outside source of income. The people who could not make a living on their farms, and did not have supplementary incomes, were candidates for relief. Sixty per cent of the families farming less

than forty acres of land were recipients of relief. This does not mean that all families living on small farms are on the relief rolls. One family of five was found farming five acres and not receiving relief, while another family of four living on a farm of 400 acres with 175 acres of level land was receiving relief aid. However, there is a definite relationship between size of farm and the possibility of a family being self-supporting.

Since so many of these people insist upon remaining on their little farms where but a mere existence is possible, it becomes tremendously important that they keep up the fertility of the few acres of land which they have to cultivate. In spite of this, the poorest 35 per cent of the families did not have a cow or other farm animal, and little money to purchase commercial fertilizer. Even with fertilizer available few knew the best methods of maintaining soil fertility, because 82 per cent relied upon experience or the recommendations of their neighbors rather than upon the county agent or some other reliable source for information concerning methods of soil maintenance and improvement.

While the average mountain farm may be small, still the kitchen garden is an institution in rural Kentucky. Not only do the families raise gardens, but they also can the surplus produce. Gardens averaged 1.25 acres each, from which the family canned 157.6 quarts of produce. The families on relief averaged only 49 quarts per family, while those not on relief averaged almost



A SMALL SAW MILL, ONE MEANS OF SUPPLEMENTING THE FARMER'S INCOME.



ONE OF THE POORER SCHOOLHOUSES.

four times that amount. More garden produce would be canned if the poorer people had the cans and an adequate place to keep their canned products during the winter so they would not freeze. Corn was the main staple grain for both human and stock food. This, supplemented by potatoes, beans, and white pork, comprised the basic diet of the mountain farmer. After raising food for the family, little space was left on the average farm for a cash crop; thus some supplementary work bringing in a cash return is imperative for the mountain farmer.

CIVIC ATTITUDES

People of this section of Kentucky are prone to settle their differences, either at the point of a pistol or in the court room. This means that many of these disputes end up sooner or later with one or both of the participants under the sod or in jail, and is the reason one-half of the people considered the judge to be the most important official in the county, while another third said it was his right hand man, the sheriff. The greatest evil in the county government was believed to be corrupt politics by two-fifths of the people and failure of the courts by another fifth. The remaining 40 per cent did not express an attitude relative to this civic problem.

One-half of the families opposed the consolidation of county offices. Several of those approving the laissez-faire policy were known to have friends or relatives holding public office, and if offices were combined these would be out of work. The office combination most favored was that of sheriff and jailor, although such combinations as circuit and county judge, sheriff and assessor, and county court and circuit court clerk were also suggested.

Kentucky mountaineers are almost unanimous in their desire to have taxes lowered, and the families studied were no exception. So adverse are they to taxes that 42 per cent of the families would lower school taxes, poor as the schools were, and 15 per cent would abolish school taxes altogether. This is a tragedy since many of the families opposing school taxes had children either in school or of school age. This shows the lack of vision on the part of some of these parents. While adverse to paying taxes themselves, many were willing to vote taxes upon the other person. Two-fifths of the persons interviewed approved a

tax on incomes beginning with \$500, three-fourths approved an income tax beginning at \$1,000, and all but three approved a tax on incomes over \$2,500. In order to carry this example a little farther, more than 90 per cent of the people favored a selective sales tax on expensive cars, radios, fur coats, pistols, and diamonds, while only 20 per cent favored a sales tax on work clothes and shoes.

EDUCATIONAL ATTITUDES

The value of an education is quite clearly recognized by the majority of mountain people and most boys and girls are urged to get all the education which they can secure. Seventy-eight per cent of the parents wanted their children to obtain a college education. Some wished their children to secure sufficient education to teach school as that employment paid a cash remuneration, yet one hundred families were found having children of school age not attending school. Lack of books, ill health, bad roads, and "needed at home," were the reasons ascribed for the failure of the children to attend school. Most of these obstacles might be overcome by a more adequate income for the family. Books may be purchased, medical care may improve bad health, and good roads may be built, but it is difficult to bring a certain type of parents to see the importance of education to the future life of their children.

Forty per cent of the children included in this study did not have sufficient school books. Yet in most of these homes, more money was spent each year for tobacco than such books would have cost, while in some of them might be found pistols costing as much as would be needed to supply the children with books for several years. Free text books for all the grades would do much to give every child a more equalized opportunity for a common school education.

Since many of the people of this section are not making a living at their present occupation, the problem of learning a new type of work or more efficient ways of doing their present work is becoming more vital. Ninety-six per cent of the persons interviewed were confident that adults could learn new things about their present occupation. The main sources of such knowledge were reading, experience, neighbors, and county agent. To these there has lately been added adult education. While 72.8 per cent of the families

took advantage of their opportunities to learn new things, only 34.7 per cent could name anything new which they had learned during the year. Either the new things which these people learned made little impression upon their minds, or there were few opportunities to learn new things. One man said he had learned that "Times were hard," another that "He liked married life." Among those who had really learned practical skills, some had learned how to conserve soil fertility, others had learned how to can garden produce, and still others had learned how to repair their buildings.

Nine-tenths of the families indicated that government bulletins were a good source of information; yet, only one-third had secured any bulletins during the preceding twelve months. Although people were not entirely satisfied with the status quo, many of them were taking the easiest way of getting along, which, for a considerable group, was relief. If these read, learned, worked and were progressive, they were afraid of being dropped from the relief roll, so they did not do what they knew would be good for them. Only through the compulsion of necessity will this condition be relieved.

RELIGIOUS ATTITUDES

Most people prefer to live in a community where there is a church, although they may not attend, or even give the church a conscious thought. Three-fourths of the families studied indicated church membership. The Baptist Communion predominated in numbers, although the Holiness, Methodist, Christian, Catholic, Presbyterian, Evangelical, and Adventist communions were also represented. The church preference of non-members ranged among the different communions in about the same ratio as the communicants. Typical reasons for church membership and attendance were, "It is our duty," and "We want to learn about God."

The people of this region are rather dogmatically devoted to their particular communions, although this narrow dogmatism has decreased somewhat during the past few years. A few miles from Barbourville, Kentucky, there stands a country church within a two mile radius of which are six churches of other denominations. These churches were built years ago and now do not have regular services even once each month.

Lately a religious revival was held at this central church and on one evening, fifteen hundred people were present. These represented communicants from all seven churches. This action checks with the study made, for we find 76.8 per cent of the people indicating a willingness to attend the services of a union church. There would be considerable difficulty, however, in getting people to give up their small community churches. If there were a union church in each community and no small denominational churches, people would attend the union church. But small denominational churches having monthly services, served by non-resident pastors with a radical sectarian theology and little pastoral training, are the millstones which prevent church union from rising above the flood of denominationalism present in this region.

It has been said that the value of anything may be indicated by the amount of money which a person will spend upon it. Seventy per cent of the families studied would contribute toward the support of a minister, although fifty per cent would set the salary below \$500 per year and would contribute less than five dollars per year toward that support. Only three families would pay any minister a salary as large as two thousand dollars per year.

Two-thirds of the families indicated that church and Sunday School attendance were essential to good citizenship. These families attended church and sent their children to Sunday School, yet disrespect for public buildings was evidenced in practically every mountain community. Although the church building may have been well built in the beginning, few people seem to feel any responsibility for taking care of it; therefore, the roof soon leaks, the windows and doors become broken, and the pews carved and dilapidated until no great incentive to worship is felt when one enters the building. The greatest hindrance to active church work was attributed by some to guns and whiskey, by others to meanness, and by still others to lack of financial support. Various families were of the opinion that this situation might be remedied by law enforcement, education, or more preaching; however, 29 per cent of the people would take no active part in backing such reforms, either because they were afraid to do so or because it would hurt their business.

Two of the greatest curses of the Kentucky

Mountains are the drinking of liquor and the totting of pistols. Either one without the other is bad enough, but when a man gets drunk, has a pistol, and starts a quarrel, someone is almost certain to be injured or killed. Most people recognize these evils but do not become active in their eradication. Thus the 16 per cent approving pistol totting and the 26 per cent in favor of the unrestricted use of liquor are not restrained. While there is a great deal of moonshining and bootlegging in the mountains of Kentucky, 74 per cent of the people were in favor of keeping the state dry. Further proof of the attitude was given by the election on November 5, 1935, when the rural sections of Kentucky voted dry.

HEALTH ATTITUDES

The fear of contracting a disease is for some people almost as bad as having the disease itself. Tuberculosis is the disease most dreaded by the people of Southeastern Kentucky. Forty-eight per cent of the people had no conception of how to prevent this or any other disease, 46 per cent were ignorant of even the most simple sanitary procedure and 30 per cent did not know that pellagra could be prevented. Thirty per cent of the families did not have a cow, and these families averaged one child larger than those which possessed one or more cows.

One of the weakest points in the health situation of the Kentucky Mountains is the lack of toilet facilities. While nine-tenths of the families stated that a sanitary toilet was necessary to good health, only 35 per cent possessed sanitary toilets. On the other hand, 27 per cent had no toilets of any description. There seems to be little excuse for this but ignorance and indolence. Since a program of instruction along this line has been carried on in these counties for the past three years, it seems that indolence is more to blame than ignorance for people not having adequate toilet facilities.

While country people usually live far enough apart that they may keep away from their sick neighbors, they may not with such surety avoid the flies which come from that sick person or from the carelessly disposed waste, unless the doors and windows of that house are screened. Ninety-five per cent of the families recognized the value of having the house screened, but 40 per cent were not fortunate enough to have screens on

their houses. This was attributed mainly to the lack of funds with which to purchase screens.

Mountain people do not have as much aversion to a doctor as has often been reported. Seventy-eight per cent of the families would call a doctor in times of sickness. The fact that they do not call him more often is mainly due to their inability to meet the heavy expenses of his long trip over rough roads. While 95 per cent of the people expressed their approval of vaccination for typhoid, smallpox, and diphtheria, 21.2 per cent of the parents had not had their children vaccinated. They gave as reasons negligence, lack of money, and fear. Fear is evidently the most important factor, because when the county health doctor and nurse visit a country school, many of the children are kept at home if the parents have been previously informed of the visit.

HOME ATTITUDES

The home is unparalleled in its influence for promoting good citizenship. All but three families indicated that respect for law and order should be taught in the home; however, this attitude is not carried out in practice if these families are a fair sample of those living in the counties represented. The Knox County Circuit Court averages about 900 cases for each term, or between 2,500 and 3,000 cases per year, while the County Court has another 125 cases per year, in a county with an estimated population of 27,000.

The lack of parental participation in children's activities is one deficiency in home training which often appears in the social life of the community. From 80 to 100 per cent of the parents indicated that they should take part in such activities of the children as school, Sunday school, games, picnics, and parties. However we find only two-thirds of the parents actually participating with the children in these activities.

Over-crowding is prevalent in many homes as there is little relation between the size of the family and the number of rooms in which the family lives. This condition gives little opportunity for privacy in many families, yet the ideals regarding the association of children of the opposite sex are higher than might be expected under such circumstances. One-half of the people indicated that children of opposite sex should not sleep together after they had reached the age of five years, while the other 50 per cent did not

object to children older than five years occupying the same bed. Yet the children of the opposite sex over five years of age were found to be sleeping together in only 25 per cent of the smallest homes. While the average size of the homes in this study was 4.5 rooms, thirteen were found which had only one room, and fifty which had only two rooms. The main reasons for having less than five rooms were lack of money and living on rented farms. While one might build an addition to the house at little cost, if he owned a home, yet it is impossible in most instances to get a landlord to supply adequate facilities for his tenants.

Adequate lamp-light for reading was considered necessary by all families, although one-fifth would have had little need for such light, since 7 per cent had no books whatsoever in their homes, and 15 per cent of the parents could not read or write. The Bible was the only book present in 25 per cent of the homes. The remainder of the families owned more books, although only 5 per cent had sufficient books to be called a library.

While we hear a great deal about young people marrying at an early age, the ideal age of marriage in the minds of these people is not low. Only 16.6 per cent placed the proper age for marriage for men as low as twenty years, while the average ideal age was 25.6 years. On the other hand, 50 per cent thought women should marry before the age of 20 years, while the average ideal age was 22.1 years of age. This compares closely with the actual marriage statistics, since the average age of the men securing marriage licenses in Knox County for the past year was 26.1 years, and the average age of the women was 23.1 years.

Large families are a weighty responsibility to the well-to-do, but to the poor they are a real burden. Ninety per cent of the families interviewed said that poor people should not have large families, and the main reason given was that a poor family could not support a large number of children. In spite of this attitude, large families were prevalent. Some of the reasons given for



INTERIOR OF COUNTRY CHURCH, EIGHT MILES FROM BARBOURVILLE.

having large families were, "It is a privilege," "It is a duty," and "We can't help it." The last seems to be the most logical reason for many of the large families. Much hardship and suffering would be saved if some effective means of limiting the size of the family could be taught to and used by many of these poverty stricken families. This will not be done, however, by the lower social economic groups, until society takes a hand and makes such limitation compulsory.

One-half of the families studied had no definite philosophy of life. Those who could formulate such a philosophy considered that it was mainly to live a good life, be of service, or to prepare for a future existence. These are all worth while ideals and if put into practice, would do much to improve the individual, family, and social life of the people in the mountains of Southeastern Kentucky.

The viewpoints and actions of this group of mountaineers in three Kentucky counties have been presented and discussed herein with the hope that it may furnish ideas and inspiration for leaders in the various communities, that they may redouble their efforts to improve the conditions and solve the problems prevalent in eastern Kentucky.

TAKING CHRISTMAS

MARY P. DUPUY

"Not serious," said the doctor, "but then how did Alex get that bullet in his hip?"

"Well," said the mother, "twas just like this. We were all coming home from the party at the school house and Alex was packing his pistol in his hind pocket, and as we were going along—me and him and his pap and the rest, we were all just going down the road together—he pulled it out and began to shoot 'er off. You know—just taking Christmas. When he went to stuff it back in his pocket it fired off again, right into his hip. He weren't drunk or nothing either. He was just pranking around, taking Christmas."

One smiles at this perhaps; crude it is, a relic of the frontier, a good shot for a short story, a movie. And yet it is traditional in more open, more favored places than the rough inner reaches of the Allegheny highland that Christmas peace, goodwill and cheer be expressed by convivial carousal.

Saturday nights are times in the hills, too, to drop hoe or pick and go to town, to let out a "whoop and a holler" and perhaps shake up the settlement. Yet I cannot see that there are great social spaces between a Saturday night gallop a-horse up a rocky mountain road and speedy moonlight motor parties, between restless after-dark disturbance at "meeting" and two o'clock frat house celebrations that as surely arouse the neighbors. In either case we put it down to the profit and loss of youth's account with the world and twenty years, we say, is but twenty years wherever you find it.

It is often lonely around the head of a mountain hollow. A lumber or mining camp has no social charms beyond a pool room or a third-rate movie. The small county-seat towns go only a degree farther in their attractions; court days with their oftentimes tragic, sometimes humorous cases are many times the major attractions of the month. The roads may be full of men and boys by sunrise, going to see and hear the county-wide true-stories, more colorful than print, more real than radio, more true than they should be. An elderly hill couple recently moved to their county seat to enjoy more ease than their seventy years had heretofore known. "It's so much company

for him," the wife explained, "he can go to the court house and listen now, every day."

And what are these human interest court cases? Time and again they center around young men, young boys, who like Alex, at various times and seasons, "took Christmas." "We didn't mean any harm," say they to the judge, "there wan't much to do and we were just projecting. We didn't aim to hurt anybody; we were just taking Christmas."

"Taking Christmas" represents a use of leisure time and surging energy not infrequently found in the more remote portions of the Appalachians, that mountain system which composes no inconsiderable part of the eastern half of America—the back yard, it has often been called, of seven states.

Spatially this may be considered one area, but socially and economically there are within the Appalachian highland region fertile valleys and thriving towns which are reservoirs of rural and urban culture and progress. It is the periphery of the southern mountains which is secluded, undeveloped, under privileged; that makes the background for the song, the story, the well-flavored novel, the sordid tale, for extremes of realism and of sentimentality. Moreover, as one of the wisest and most accurate students of the southern mountains writes, "It cannot be too often said that the mountains differ in different areas just as do rural sections elsewhere. The only false statements about them are the sweeping generalities."

Through these stretches of broken, sometimes barren, highlands, the states—a group deeply impoverished by the upheaval of the Civil War—have slowly and unevenly distributed funds for roads, education, health, and rural upbuilding. This has been increased considerably within the last two decades, following the pioneer work of church mission boards and private schools. The rapid growth of industry and communication began to bore into this territory during the period of the World War, bringing changes that were the more striking as they contrasted with the pioneer life that had become almost crystallized with the eighteenth and nineteenth century migrations into the hills.

These migrations from the seaboard passed through to win the west or settle in the grass lands between the hills, while others, with eyes on the seemingly limitless tracts of timbered slopes, or else as late comers, found toe holds in narrower valleys or on the wooded hillsides that later were to become thin-soiled farms. Little did they realize that within a generation the progress that was to be America's would, by reason of their natural frontier isolation, be so removed as to set their descendants apart for the next hundred years as a people picturesque, unlearned, ridden by poverty, producing a "type" that was itself alone, whose qualities, good and bad, were to be intensified by their seclusion; the "mountaineer" or "mountain people," of whom so much is said and so little understood.

The developments in transportation, markets, schools and social advantages have brought the more aggressive sons and daughters of the Southern Mountains out into the stream of contemporary society, a vigorous contribution to colleges, professions and public life. To the less adaptable, the more inaccessible, the changes have been slower and contrast greater between the hand-made folk life—the "hoe economy" and the newer standards, often economically unobtainable or socially undesirable. The old mountain sled hauling wood and corn goes up the same dirt roads as the car which sits, often unhoused, in an occasional yard. The youthful mother with babies fore and aft her saddle meets her sister with lipstick and school books. The ballad and banjo vie less frequently with rasping "blues" record, the hand-woven coverlet and home-made quilt hang on the line with ready-made dresses. You remember that Stephen Benét said:

One must not weep romantic tears for them,
But when the last moonshiner buys a radio,
And the last, lost wild rabbit of a girl
Is civilized with a mail-order dress,
Something will pass that was America,
And all the movies will not bring it back.

Students of the southern mountains realize, however, that for many years the necessarily low productive rate of marketable produce, the uncertainty of localized industries, the scant opportunities for remunerative work for the average mountain man and woman within their own communities, will perpetuate the oftentimes distressing

poverty. The thinly settled population will not rapidly obtain open roads for the year round, nor trade and social centers. A poverty worse than poverty of purse will have to be reckoned with; cultural advantages built up along with economic opportunities. Until these things more surely come, changes will not come fast enough to break the loneliness up the creek; to bring health and outlook and lifted spirits.

Youth will be youth, we say again, and Alex and his kin must in some way "take Christmas." A fourteen-year-old thus voiced his youthful ambitions, "If I had a hundred dollars to spend, I'd buy me a horse and a saddle and a bridle and a pistol, and some candy, and I'd ride up and down this fork." On my desk is a letter from a girl of college age, who, since her mother's death last summer, has had the burden of a family of twelve, including twin babies, in a three-room house back up the hollow. "Now that the weather is bad and Sunday school is closed there is nothing to go to any more. If you have anything to read will you send it to me?" This is not her first year out of school. There have been other absences and other babies in the family. The "something to read" must not be above the sixth grade level.

The ranges of the Appalachian plateau are full of natural beauty, the Blue Ridge, the Cumberlands, the coal-rich Alleghenies. They are full of natural beauty and natural resources, which are often hidden, hard to utilize, ruthlessly wasted. This is symbolic of the human spirits which have been bred within their depths. Just as the tenderness of the dogwood and sarvis mingle with the hemlocks and hardwoods, so there are loyalties, sentiments, gentleness of speech growing around the deep-rooted, hardier characteristics, around the independence, the prejudices, the individualism. There has been wastage of woods, burned and badly cut, wastage of soil, washed and badly cropped, of shrub and flower, holly and dogwood and wild iris. So there has been waste of human values, through the industrial pressure of mine and mill, holding life and labor cheap; waste of undeveloped possibilities of citizenship, through insufficient institutions of school and church; waste of an indigenous culture and charm through lack of conservation and self-appreciation, as machine-made life comes in. The hand woven basket, the "song-ballad," the coverlet pattern, the minor hymn tune modes, the folk games, are

all a part of a mountain culture handed down from hand to hand, from lip to lip, and are to be eagerly conserved and worthily compared with that of more urban and more modern arts.

Roads are coming into the southern mountains with tolerable surety, rural economics is taking thought towards the wisest, most productive means of livelihood, schools are more available, more efficient, sanitation and health work are spreading. There is, however, need of more than a generation's length of service to be given by national, state and private agencies and individuals both within and beyond the mountain region. This must be service that will explore and not exploit its physical and spiritual resources, that will protect self-respect and encourage self-confidence, that will help develop a cooperative life, socially and economically, and have a share in building bridges, long over-due, across educational and cultural spaces.

Memorable service such as this has been done for years by church mission boards and private schools and community centers, whose aim has been to develop local leaders with vision and courage. There are today still other channels through which specific or general service is given. Such agencies and leaders are united in the Southern Mountain Workers' Conference, with the purpose of pooling experience, sharing responsibility, planning programs, winning for the less privileged their full measure of opportunity and gaining from them their full contribution. An interpretation of these programs, of mountain backgrounds, of the best thought and work given to the problems, is incorporated in "Mountain Life and Work," the magazine of the Conference.

A concrete evidence of the interest centered in the conservation of mountain culture has been the revival of interest in handicrafts. Other treasures to be conserved are the folk songs, the folk games and the folk dances, some of which are found in America only in this region. Mr. Cecil Sharp, English musician, found here the "running set," a very old English dance form, probably of ritualistic origin, which had been lost in England but in some mysterious way has been preserved in the southern highlands.

As one means of promoting cooperation, conservation of native culture and recreation, the Conference of Southern Mountain Workers is attempting to provide an itinerant play leader, who

will help local leaders and institutions perpetuate that which is beautiful in the inherited folk lore, and create a demand and a belief in happy, spontaneous, wholesome play life among children, young people and men and women; a neighborhood play life to increase capacity for working, playing, living together; for reading, for singing, for appreciation of beauty, for satisfaction of body and spirit. There are sufficient results in some communities to know that it can be done.

There has always been a good deal of this community cooperative gathering in the southern mountains: "house raising" or "working," to help a neighbor out, apple peelings, quiltings. There has been the square dance or set running, and "socials," but little of sports, picnics, clubs or dramatics. The all-day meetings and singing school, with instruction in reading music written in the traditional "shaped" notation, have played a part in the social life of the hills.

A stigma, however, came upon the dances and "socials," due to late hours, drinking that often went on, with perhaps a brawl or even a tragedy, all an inheritance passed on from a robust frontier life. This became so associated with recreation, especially any evening gathering, that they became taboo in many communities. "I can't have anything in my schoolhouse after dark," say many young teachers, "somebody always breaks it up," or, "We can have a social on Saturday night if the boys on Beaver Branch don't find it out." A deep-seated, literal religion, often without social values, has frowned therefore upon all forms of recreation. "I've worked for ten years to get baseball out of this valley," said an old preacher sadly, "and now you've given the school children a ball and bat." Nothing has been offered in the place of these outcast forms of amusement. It has left a "poor chance" for girls and young men to meet together naturally in groups, for young married women to have outside interests, for place or approval for expression or sociability and energy and pure fun. "And so," says Alex, as he shoots into the air, "I'm just pranking around, a-taking Christmas."

Those who play together learn to work and worship together, and young people of the mountains are going back from college campus and community centers to help add recreation to those things which men—all men—must have by which to live.

SPRING FOAL

JAMES STILL

Proud the smooth head within this April air
Tosses in gladness on the silver winds
Thrust with returning birds. Shy-eyed and fair,
And turned in wonder toward the meadowed space
Between the whorls of branches and the simple leaves
New-budded, he has come upon this place.

He has come upon this place with limpid eyes
Moist in questioning. Never were hills so green.
Never before this season more splendid skies,
Or earth more yielding for his hoofs to pass.
His is the timid quest with spindling clumsy legs.
He is the flesh of Spring returning with the grass.

THE COUNTRY NEWSPAPER: A Socializing Agent

ROY N. WALTERS

Disparaging remarks are often heaped upon the rural press. Doubtless there is much truth in the criticisms offered and there is much room for improvement. But isn't there a side of the country newspaper that we too frequently overlook? Despite all of its mediocrity, doesn't the country weekly play an important part in the life of a community? There are those who believe that as a socializing agent the country newspaper ranks beside the church and the school as one of the most far-reaching influences in a community.

The country newspaper was first established because of a social need. It is the product of a long process of evolution which reaches back into years when newspapers were undreamed-of. In the pioneering days of our country when people lived in small groups and all of their activities were closely allied with one another, news of events that occurred could pass rapidly from one person to another until it had circulated throughout the entire group. As the small assemblies of people grew to large ones, news could not be dispensed rapidly enough by the "person-to-person" process: town criers were employed to shout the news from the streets so that all the occupants of the village might hear the latest developments.

For years most news continued to be given to the inhabitants in the form of talk. When the village grew into a town of considerable size, it became impossible for gossip or the town crier to carry the local news readily from door to door. Relationships became impersonal, so that each man was no longer his "brother's keeper." Occupational and social divisions and other circumstances that usually attend the growth of cities brought about obstacles that made the old informal means of keeping posted on affairs of common interest insufficient.

With the advance of the American frontier and the rapid growth of cities and communities of great geographical and racial diversity, a mechanism for the formation of common elements of thought and feeling became indispensable. The public school system was devised as a part of that mechanism, but its influence reached chiefly the young people of school age. There was needed an

influence that would penetrate everywhere, catch the significant aspects of events of common concern, and coordinate the ideas and responses of the adult population as well. The natural outgrowth was the establishment of formal agencies for gathering and publishing news.¹ The small news-sheet, the forerunner of our present-day newspaper, assumed this social function.

To have a community consciousness there must be agencies that will tend to develop a socialization of the group. A mere congregation of individuals will not make a society. There must be a mental unity built upon mutual understanding and cooperation. There are several agencies that aid in the development of this unity. Schools, churches, newspapers, and movies are among the prominent ones, with the newspapers as one of the most important. It has been said:

It is from the press that the vast majority of individuals derive their opinions, and glean whatever information they may have upon civic matters. To all but the few, the press is one of the supremely important factors in socialization. Through the press there may be created an awareness of group life and the problems of the group; in the press are the foundations of the citizens' social thinking. . . . The editor of the country weekly who makes himself a part of his community life, and reflects this community life in the columns of his paper, may well take his place beside the school teacher, the doctor, the lawyer, and the clergyman as an important factor in social development.²

It is obvious that if the country newspaper is to reflect the community life in its columns it should be the chronicler and interpreter primarily of community affairs. Many of our rural newspapers, however, are crowded with syndicated material, in the form of "boiler plate." Even so, the value of a newspaper as a socializing force in a community cannot be judged alone by its percentages of local news versus other matter. The reader is affected by the content of what he reads. Because of the close relationship that exists be-

1. Clark, Carroll Dewitt. *News: A Sociological Study*, pp. 69-70.
2. Willey, Malcolm Macdonald, *The Country Newspaper*, p. 13.

tween the country newspaper and the people of the community, the content of the newspaper perhaps means more to the average reader than almost any other literature.

"The influence of the country newspaper," stated a Cornell professor, "is cumulative, coming as it does week after week, year after year. The political views of the farmer and his children, and their outlook on life itself, are largely, although unconsciously, shaped by the local newspapers."³

The specific influences attributable to the press cannot be easily defined, especially where there are other socializing agencies operating. One is reasonably safe, however, in saying that if a paper does not mention the activities of the school, the church, and other welfare agencies, it obviously is having no part in forming public opinion concerning these agencies. Writes Mr. M. M. Willey:

If not a line of type is devoted to political matters in a given paper, it can be argued that the paper has had no deliberate part in shaping the opinion of its readers with regard to political controversy. If a given paper for the period of a year fails to recount a single incident pertaining to local philanthropic activity, it can be considered that in this respect this paper is of no importance in socialization. It has failed to make known to the community what the community is doing in one important field of human endeavor.⁴

Even when a paper does recognize the various welfare agencies and places the social institutions before the public in its columns, there is no definite way of evaluating the items. The human interest element must be recognized. What may seem valuable and worthwhile to one reader may be insignificant to another. But an analysis of the amounts of space given to various subjects can be made, and as someone points out, "it is probably a safe inference that the more items or column inches of news of any one type, the more likely it is that that type will intrude upon the attention of the readers."⁵

The human element enters into the editing as well as the reading of the paper. What may seem important to one editor may not appear of nearly so much consequence to another. This factor will tend to decrease or increase the amount of space given to any one type of news. The idiosyncrasy

of the editor plays a big part in the selection of news. Whatever the selection, it is a proven fact that the psychological reaction of constant reiteration is certain to have its effect.

One of the weakest sections of the country newspaper, as found by the writer in a recent study of twenty-five weekly newspapers in Eastern Kentucky, is that devoted to editorials. "At the very point," declares a sociologist, "when the country weekly has its maximum opportunity to interpret the community to itself, and the outside world to the community, it is the weakest."⁶

If the country weekly is to maintain its place in the community as an institution along with that of the school, the church, the public library, and the farm and home bureau, the paper must have an editorial page, and the backbone of that page should be good, live, local editorials.⁷

If there is an editorial page, it should be a good one, not a rubbish heap in which to throw everything that does not fit in any other place, nor the dumping ground for propaganda material and free advertising.

The editor's task is to record and interpret the life of the community to its people. He is informant, educator, potential leader; the one man in a position to portray, focus, and give perspective to the chaotic mass of local happenings, and developments. The service of his paper is as definite, as positive, as that of the school, the railroad, or the postoffice.⁸

The newspaper editor often receives gratuitous material from outsiders. At first sight, the material submitted may appear to be excellent reading matter and the editor is tempted to use it. But close scrutiny will almost invariably show that it is some cleverly handled propaganda in behalf of an industry or some organization. Some of these contributed items may have legitimate advice and information, but these should never supersede the local editorial section. In most cases the contents are too far removed from the readers to be of any socializing value. It would be far better for the editor to clip from other papers good editorials that might affect the lives of his readers.

While the writer believes that the country weekly, to be a socializing influence in the community, should devote a large part of its reading

3. Quoted by M. V. Atwood in his book, *The Country Newspaper*, p. 64.

4. Willey, Malcolm Macdonald, *op cit.*, p.21.

5. *Ibid.*, p. 23.

6. *Ibid.*, p. 105.

7. Allen, Charles L. *Country Journalism*, p.180.

8. Harris, Emerson P. *The Community Newspaper*, p. 97.

space to the recording of local events, it cannot survive on this premise alone. History-making events in the nation and world have created a far-reaching desire for more than local reading matter. Generally speaking, rural sections are no longer shut-in from the outside world by the barriers of bad roads, poor communication, et cetera. The financial crash of 1929, which rapidly led to the unemployment of millions and the inevitable relief program of the national government, has made the people of the country towns more interested in the outside world than ever before. They realize that their lives are affected by more than just their local surroundings and occurrences. They are alert to know what is astir beyond the hills. The editor who fails to recognize this fact will soon find his paper as an influence is on the wane. The natural evolution of the age makes necessary a greater recognition of national affairs.

To serve his readers with the general news of the nation, an editor must depend upon outside sources. The syndicated service with its corps of specialists in all fields stands ready to serve him. This service is to the country weeklies what the press associations are to the metropolitan dailies. The great fault with many of our country newspapers is that they go too far in their use of syndicated materials. Regardless of how valuable any of this material may be, there is no legitimate justification for over-crowding the paper with outside news at the expense of local news.

Perhaps the cause most responsible for this, as well as other unfavorable features, is an economic one. Most editors find it necessary to depend

upon an income from job printing to carry on their business. As a result their newspapers are frequently filled with the material that is the most accessible. Hence we find poor selection, as the editor is so busy with the job-printing phase of his industry.

To have a printing shop in conjunction with the newspaper plant is a desirable thing, so long as it does not relegate the newspaper itself to a place of minor importance. It is well that an editor does have a means whereby he may supplement his income if he must. The writer feels, however, that if a man proposed to publish a newspaper, he should make it an asset to the community; to do that requires much time and thought. Often it seems that the community newspaper has become more or less a by-product of a job-printing shop. When this is true, the paper cannot possibly be the socializing agency in the community that it should be.

Realizing that the newspaper has enormous potentialities, public spirited citizens and social workers may do much more for their communities by cooperating with the editor in whatever way they can. Most editors are receptive to plans and ideas that work for the betterment of a community. They may have to be "sold" on the proposition, but if it is worthwhile, stay by it. Go to the editor, take him into your confidence, show him what you are trying to do, ever remembering that, in the words of Clark McAdams, a veteran editor: "The press is a human institution, no better than we are, nor any worse, perhaps very much as we are."

Vocational Agriculture In The Rural High School

J. A. LINKE

One of the most important vocations in rural life is agriculture, and therefore those who choose farming for a vocation should have training in agriculture the same as in other vocations. In the changes that are going on in education, agriculture has already been added as a course of instruction for farm people. There are at present more than 5,700 high schools in which agriculture is being taught. These departments are leading the way in making the high school a really functional institution in rural communities. They not only enlist the farm boys in the regular high school courses, but they also organize courses in agriculture for out-of-school farm boys who return to school to study agriculture and such other subjects as will better fit them for farm life. In addition to the out-of-school farm boys, adult farmers are taking advantage of this instruction and are returning to school to study and discuss their farm problems. Last year teachers of agriculture in 5,100 high schools were giving instruction to 178,000 farm boys in the regular high school, 23,000 out-of-school farm boys in part-time classes, and 106,000 adult farmers in evening classes.

The question is often raised, "Do you mean to tell me that adult farmers are going back to school?" Yes, they are returning to school in great numbers because they feel that they get real help in their study of farm management problems. The local high school should be the institution toward which every person in the community will look for help in an educational way. The reason why other educational activities have sprung up on the outside of the school is because the school itself has not fulfilled its educational responsibilities to meet the needs of the people.

It is our aim to have the teacher of vocational agriculture serve through systematic instruction as many of the farm people as possible in his community. Although it is very important to organize courses in agriculture for out-of-school farm boys and adult farmers, after all a well-organized four-year course for farm boys in the regular high school is probably the most effective in the farmer-training program. In order to make the most successful farmers, we must begin with the boy and start him right in the light of the best scien-

tific information to be applied in his methods of farming. Theodore Roosevelt once said, "If you are going to do anything permanent for the average man, you must begin before he is a man." It is therefore important that the instruction for high school boys in vocational agriculture be so organized and tied up to their supervised farming programs as to give them the most efficient training possible for their chosen vocation. This training should turn back on the farms an outstanding group of future farmers that will insure the success of agriculture.

We are entering an era of practical education, i.e., an education which can be used in actual life situations. Education is of little value unless it is practical. In fact, practical application is a very important part of the learning process because that is where truth is found. In this particular, agriculture is one of the leading courses in the high school because through such instruction better methods are found and incorporated into the farm life of the community. The agricultural teacher is the one high school teacher who stays on the job the year around to help vocational students in the application of better methods in agriculture and thereby improve their efficiency in farming.

Every department of agriculture in the high school should have a well-regulated farm shop in order that vocational agriculture students can get training in the construction and repair of farm buildings and farm equipment under the direction of the teachers of agriculture.

The agricultural teacher has many jobs to do in the community, such as the visiting of the farm homes in connection with his supervised practice program, the collection of agricultural material for classroom work, conducting educational tours and trips, the organization of local fairs, helping in programs of local farm and other organizations, and the work connected with the organization and operation of the local chapter of the Future Farmers of America, the great organization of farm boys studying vocational agriculture in the high schools of forty-seven states, Hawaii and Puerto Rico.



RURAL INDUSTRIES OF KENTUCKY

FRANK LONG

Frank Long is a native of Tennessee. He received his training at the Chicago Art Institute and the Pennsylvania Academy of Fine Arts, and later studied in Paris. His earlier work, including some interesting wood cuts, is in the European tradition.

Like many American artists, he has recently turned to his own country, and has become deeply interested in our wealth of native subject matter. For a year he lived on Pine Mountain, painting pictures of his neighbors and the country round about. Recently he has been living in Berea, Kentucky, and working on mural paintings commissioned by the Government, which are destined for the post office at Louisville. His work shows his enjoyment of rhythm and movement. He finds in the Kentucky mountains an unending source of artistic inspiration, unrivaled for individuality, vigor, and the color of native cultural activities.

Some of these interests he has expressed in his "Rural Industries in Kentucky," which is one of a pair of murals in the Browsing Room of the University of Kentucky Library. The original is fifteen feet high, and is placed over a tall book case, where it gives color and richness to the long room. Facing it at the other end the companion panel depicts recreation—a running set, a group of musicians, a hunter with his leaping dogs, and other characteristic scenes of rural Kentucky at play.

THE MOUNTAIN SPIRIT

PAUL DORAN

This is the second of two articles by Paul Doran. The first, *The Backgrounds of the Mountain People*, was published in the January number of MOUNTAIN LIFE AND WORK. Editorial Note

There is no type that can be said to represent the mountaineers as a whole, either as to their physical appearance, or as to their racial characteristics, any more than there is a type for New Englanders or New Yorkers. Some of the mountain people are tall and fair; some are short and dark; some are exceedingly tall and bony. Some of them are very taciturn and non-communicative. The expression in the mountains that describes this class is that "they do not put out much information." Some of them are very glib of tongue and the mountain name for this type is "mighty talkified." Some of them are as thrifty as any Scotchman, and some are as improvident as it is possible to imagine. Some are the very soul of honor itself and some have no honor in their systems. The contrasts in character and characteristics in the mountains are as varied as the appearance of the landscape itself. But when all this is said, there still remain certain things that can be said about the characteristics of the people of this section that will apply to them as a group.

The first thing the stranger is likely to notice is the natural reserve of the mountaineer. His tendency is to be shy and reserved in the presence of strangers. He has no great confidence in them, and usually some natural bond must be established before he gives anything approaching comradeship. Once I was making a trip on foot from Petros over Jodderstack Mountain into Fork Mountain, a distance of nine miles with no house in between. Just outside of Petros I saw on the trail above me a man who seemed to be waiting. Around a sharp bend in the trail, I came upon him suddenly, and spoke. He grunted his greeting in return and then said, "I thought you was John Jones, and I was a-waitin' fer ye." He walked on a little way and I tried to engage him in conversation, but he answered in monosyllables. Finally he said, "I don't believe I ever had any acquaintance with you. What mought be your name?" I gave him my name, to which he replied, "You

don't belong in these parts, do you?" I told him my home was at Sparta, but that my people belonged to Overton County, in Doran Cove. "Oh, yes," he said, "I've heard of you." He told me his name, and thenceforth he was a very agreeable companion.

As we walked on, presently he said, "You see that blood on that rock thar? Well, that's whar Dan Morgan killed one of them Phillips boys." A little farther on, we came to a little clearing with a rail fence. The top rail was broken. He pointed it out and said, "Tom Morgan fell agin that rail and broke it when one of the Phillips boys killed him." As we climbed down the mountain into the valley known as Fork Mountain, my companion got to telling me about his life. He said that he had got into a little trouble and gone to Nebraska: "And you know them folks out there talked about us mountaineers like we wasn't civilized." He continued: "I told 'em there wasn't any finer people in the world than our mountain people, and you know that's so." We walked on in silence. Presently he resumed his meditations. "You know," he said, "they give this valley an awful bad name, but if a stranger will come here and tend to his own business and let ours alone, he ain't in no danger. The worst fault with these people is they just will kill one another."

"And why do they kill one another?" I asked.

"Well, you see them old Phillipses was rebels back in the Civil War; the killin' started then and every now and then it breaks out again."

This man, as soon as he knew me, changed instantly from an unwilling fellow traveler to a warm, frank and friendly one. This is one characteristic of the people of this section that the mission boards, which would really serve, often fail to take into account in the appointment of workers. In order to reach these people, it is necessary first of all to establish some vital point of contact. Some of our church leaders say that the matter of personality does not matter; given the necessary training, one man can serve as well as another. But it does not work out that way.

Our program often fails because we have not been able to establish contact.

The mountaineer is very conservative and does not easily take on new ways. He has to be convinced first. The natural tendency is to do the things he has always been used to doing. This accounts for the fact that so many old customs still prevail. Deep in the fastness of the mountain glens one still hears the words and phrases of two hundred years ago and sees the household arts of that time. More completely here than anywhere else in our country the people have successfully resisted the spirit of change. Even social customs have not changed in the more out of the way places.

It was this spirit of clinging to old ways more than the lack of money that kept the mountaineers from owning slaves in the period before the Civil War. When the first settlers came into the mountains they were not a slave-holding people. They brought no bondsmen with them. When in a later time those living in the valleys leading out of the mountains adopted the ways of their outside neighbors and purchased for themselves slaves, those of the mountains who had money and could have done so resisted the impulse and did not become slave holders. So to this day we have many counties in the mountains where no Negro has ever lived. We have many thousands of mountain people who have no idea of what a Negro looks like other than that obtained from pictures. The first abolition paper published in the United States was the "Liberator," a paper published back in a Tennessee mountain town, and curiously enough the burden of that paper's argument against slavery was that it was against the traditions of our people. The editor argues again and again that our people were a free people, that Christ gave that freedom, and that therefore no man had a right to enslave another.

Though the prevailing religion of the mountains is now Baptist and not Presbyterian, as in the old days, many of the old forms have survived. The old time Presbyterians often excluded from the communion table those not under the jurisdiction of the local elder. So the mountain Baptists of our day generally exclude from the communion table those not belonging to the local church, though they may even be members of the same denomination. Though the mountain Baptists do not recognize the authority of the Pres-

bytery in church government, whenever a meeting is called to ordain a man to preach, it is called a Presbytery.

Ideas change slowly. When I began my work in my present parish, I was impatient to get certain things done. One day one of my oldest and wisest elders came to my house and after we had discussed for a while the proposed program, he laid his hand gently on my shoulder, saying, "Preacher, did you ever try to drive hogs?" Without waiting for a reply, he continued, "If you ever did, you know that when you get to the gap in the fence, the hog will stop and look at it for a while and then he will go on through it; but if you try to rush him, he will run past it or run off in some other direction and you then have to drive him up again." "Well," he continued, "that is the way with mountain people. You better go slow and let them look at the proposition. You will get the things that you want done sooner if you do them that way." And that old man was a philosopher. We have more trouble with young preachers from the outside because they do not recognize this characteristic of the mountains than for any other reason.

I am not sure that this conservatism of the mountaineer is a bad thing, or that we should want to change the mountains in this respect. There are certain sets of values in this section that may be holy. The other sections once had the same values but have exchanged them for others. We have held on to them in the mountains, and will not quickly give them up. It may be that in this respect we have something that the rest of the country has lost and must learn again from us. Why should you of the outside want us to change? Why should we give up values that have been tested by time and accept values that have not been tested? It may be that the very conservatism of our mountains will yet be the salvation of America. Unfortunately this conservatism also causes us to hold on to old traditions that are not best for us. But when any group can be shown a way that is really better, change may be brought about fairly quickly even in the mountains. For this reason we need in the mountains a sound, wise, and conservative leadership.

Our people are a proud people, proud of their heroic past, with their faces set now toward the future. We have our hero tales, our legends, our ballads, our traditions. We have furnished to the

nation a quality of leadership of which we are proud. Checked by the Civil War and the terrible feuds that kept our mountains torn and bleeding for two generations following, we are now training and sending out again a steady stream of leaders. In every mountain neighborhood there are stories told around the fireside of the deeds of some local hero now in a far distant place. This pride in our people makes them ambitious for their children. To give them a chance at an education, sacrifices are made by the rest of the family, which are hard for people of other sections to understand. Frequently the statement is made around the fireside, "No matter what happens, we must have one boy or girl go to college and be fitted to represent the family." Often choice is made by the family as to which one shall go and then the resources of all the rest are pooled in the interest of the one chosen.

Sometimes this pride is a false pride that leads to very foolish things. A man of my acquaintance got a job as lumber inspector with a big lumber company at a salary of \$100 a month. He was an expert judge of lumber and rendered satisfactory service. But the manager of the company was an outsider who regarded all mountain men as just a bit inferior. This inspector was aware of that fact and his pride was wounded. Finally there was a little friction one day and the inspector walked off without a word. When asked why he quit his job,

he replied that the manager did not regard him as "folks." "And," said he, "I wouldn't work for a man like that if the pay was \$100 a day." One of the chief difficulties with outsiders in the mountains is just here. The mountain man watches the stranger and every movement of the body and every muscle of the face tells its tale, while his own stolid countenance reveals nothing. He knows how the stranger feels and what he thinks, and his proud sensitive nature easily detects any slight feeling of superiority and resents it.

This pride of the mountaineer prevents rather successfully any class distinctions from being made, so that the mountains are practically free from this sort of thing. The large landowner and the landless poor may in the eyes of the neighborhood and in the eyes of each other be on an equal footing socially. As a rule character counts more than wealth, so that it frequently happens in the church that the elder will be the tenant of the landlord, who is merely a member.

These are some of the attitudes which are apt to prevail among the mountain people, and not their least valuable asset, in a region where poverty is the rule of life. Although there is no typical mountaineer, we find the mountain man inheriting such characteristic ways of feeling and thinking, and until we have taken the trouble to learn what they are, we do not know him.

THE SOUTHERN HIGHLANDERS: A New Craft Service

CLEMENTINE DOUGLAS

The Southern Highlanders, Incorporated, is a cooperative organized under the laws of the State of Tennessee in May, 1935. Membership is composed of schools, philanthropic institutions, groups, associations and individuals, all of whom are producers of handicraft and all of whom are holders of common stock of the corporation. Benefits of Southern Highlanders' activities are, however, not limited to its members. Any producer of handicrafts within the area may participate in the styling, designing, research and marketing services.

The charter of incorporation states that the purpose of The Southern Highlanders is to promote and provide a medium for cooperation and unity of effort by artisans and craftsmen, to increase the demand for their products, and to employ for the benefit of its members and others, experts in the creation of designs and plans to be followed in order that the producer of handicrafts may receive a more adequate return for his efforts.

Therefore, in an attempt to fill the need expressed by many handicraft producers for counsel with regard to style and design, the Southern Highlanders has employed a style consultant to determine what type of products might be expected to sell, and what colors, designs and styles might be most acceptable on the market. This counsel is given by means of printed style-trend information, samples, models, sketches and detailed plans for such products. It is planned that individual criticism and advice will be given on production samples submitted.

Realizing the great importance of achieving and maintaining a high standard of quality for its products not only as to design but also as to workmanship and materials, a research program is being developed to aid in solving some of the technical problems, such as the dyeing of fast colors, the best finishes of woods and metals, the determining and procuring of the most suitable raw materials.

The program includes a business counsel service for those producers who wish to make use of it. This counsel is to include assistance in developing

and maintaining adequate accounting and business records, and economical purchasing of necessary materials.

The Southern Highlanders is undertaking to demonstrate not only the feasibility of assisting local producers of handicrafts with styling, designing, research, business and marketing service on an economical basis, but also the possibility of developing a market for handicrafts many times larger than that which is at present available, without invading the highly competitive field of machine industry.

Experiments in the actual marketing of handicraft goods have been carried on in the retail market through the shop at Norris Dam. This shop was designed particularly to serve the tourist trade, its location having been chosen on account of the large numbers of people visiting the dam. A wide variety of handicrafts covering a considerable price range is on display. Between the date of opening, June 22, 1935 and December 31, 1935, the total sales amounted to \$4,385.

A second marketing activity was a pre-Christmas sale held in a shop on the Concourse of Rockefeller Center in New York City. During the period of the sale, November 15 to December 31, 1935, total sales were made amounting to \$4,310. The success of this Christmas sale led to the opening, planned for April 18th, of a permanent shop and office in the International Building of Rockefeller Center, 630 Fifth Avenue, New York City. The large display room and adequate storage and office space which this location affords will provide facilities, not only for retail sales, but also for an introduction to the wholesale market, and a continuing opportunity to gather information with regard to customer reactions, market trends, and design and styling counsel.

The Southern Highlanders has come into the handicraft field at a time when peculiarly vexing problems are pressing for solution. During the depression, the sale of handicrafts has assumed relatively greater importance in the lives of many people of the Southern Mountains. Some of the inferior products now on the market can be accounted for by the great need of the makers for

an income, however small. Similarly, the activities of many handicraft "shops," and many itinerant quantity purchasers have served to drive down the returns to individual handicraftsmen. Highways lined with sleazy rugs, gaudy pottery, and poorly tufted spreads are mute evidence of what is taking place. The maintenance of a high standard of handicraft quality is of vital interest to all craftsmen. The members of Southern Highlanders hope to be able to make a real contribution in this line.

But the maintenance of quality in handicraft is but one portion of the picture. The maintenance of a reasonable return to the producers of handicrafts sold is equally important. The descent from handicraft to sweated industry is peculiarly characteristic of a time of economic strain. Southern Highlanders comes close to this problem by reason of its attempt to broaden the market for handicraft products. If the market is so broadened, definite precautions must be taken that predatory groups do not come to control it, to the detriment of those who produce the handicrafts sold.

The maintenance of fine crafts skills is a problem approached by a number of public, semi-public, and private agencies. The Swedish government assists in the sale of handicraft articles by subsidizing retail shops. The Canadian Handicraft Guild operates as a semi-public agency in the handicraft field, deriving funds both from government and from private contribution. The New Hampshire League of Arts and Crafts, perhaps the most comprehensive plan yet outlined for the development of domestic handicraft, has offered since 1931 official sponsorship for the handicraft industry in New Hampshire. The League provides expert advisors for handicraft research and design, sets up rules and regulations covering marketing and organization matters, and provides sales outlets at minimum expense.

These varying approaches have one factor in common: all, to greater or less degree, are given assistance in the form of a permanent subsidy. The Southern Highlanders has thus entered a field in which it has not been apparent that business could be conducted on a self-sustaining basis. It is the aim of Southern Highlanders so to establish its commercial enterprises that they will bring a larger return to handicraft producers, and at the same time pay all the expenses of business operation and of the intensive services planned. Plain-

ly, then, Southern Highlanders is embarked upon an attempt to bring to the handicraft field a degree of self-contained balance and autonomy which it has not previously known.

An entire new field of problems is opened when an association is formed for cooperative action by a group, the members of which have previously handled their own affairs individually. When, in addition, the attempt is made to introduce changes of significant proportions in the forms and methods of business used, these problems are greatly intensified.

Such is the matter of a price policy. The discipline of the market is such that it is not possible, in many cases, to obtain for an article a price based upon its leisurely production, with traditional methods which defy time and labor-saving devices. There are two alternatives. One is for the craftsman to take for his article what is offered him. This is in a majority of cases a severely low figure. The other is for him to exercise discrimination in choosing the object upon which to place his work, to the end that, by producing a desired article and marketing it through his own cooperative organization, he may for its sale receive better returns. Here he enters upon a field of careful control, of planning, of styling, of cost-counting, which many a craftsman is reluctant to undertake. Indeed, carried too far, his cost-counting becomes factory or sweatshop production; he becomes a machine, rather than a craftsman. Where is the proper dividing line? Southern Highlanders hopes that its members and other handicraft producers will continue as they have begun, courageously and intelligently attacking this problem.

There is yet another field of marketing problems. The producers of handicraft have over a period of years of unremitting effort built up markets for their products. When these producers join forces to act through Southern Highlanders, what is to become of these individual markets? It might, in theory, seem logical for Southern Highlanders itself to serve these markets. Some efficiency in marketing might be gained; surely a degree of duplication of effort would be avoided. Yet other factors are recognized by Southern Highlanders, whose management considers it to be aggressively on trial. Existence of Southern Highlanders is to be justified only if it is able to serve handicraft producers better than

they have been able to serve themselves. Therefore, asking as few concessions from its producers as possible, Southern Highlanders is attempting to prove itself. In the designing, research and business fields it will serve on request; but in the marketing field it must prove its right to a place.

The Southern Highlanders is still in a forma-

tive stage. It is attempting to perform services which may be of great value, and to perform them according to the desires, and for the benefit, of handicraft producers of the Southern Mountain area. In this attempt its management hopes that it may have the benefit of any criticism, comments and suggestions which may helpfully guide it. That hope is an essential part of the spirit of this cooperative venture.

The Rural High School In American Education

HOWARD A. DAWSON

As a matter of principle, the necessity for high school advantages for all educable children of that age-group has been generally accepted by the American people. As a matter of practice, making available such opportunities to the children of many areas is yet unaccomplished. The best available data indicates that when due allowance is made for the attendance of country children in city schools, only 39 per cent of country children are in high school as compared to 58 per cent of city children. Furthermore, the high school attended by rural children is typically a small institution having from fifty to one hundred pupils and three or four teachers. The program of study offered is usually based upon the needs of a special group, most often those who expect to go to college, rather than upon the wide variety of needs, interests, and capacities of the whole population of high school age.

It is now generally accepted by the best educational and social philosophers that the courses of study offered in the rural as well as the urban high school should be sufficiently broad to meet the life needs and interests of all the boys and girls capable of profiting by a wide variety of instructional opportunities. It is further accepted that society needs the services and cooperation of all young people who do differ so widely in their needs and interests. It is fortunate, indeed, that all of them do not desire to become college professors, lawyers, or doctors; trained farmers and homemakers, persons interested in other things are needed equally as much and, under a democratic society, have equal right to expect opportunity for training in their chosen life occupa-

tions and interests.

The best studies of occupational expectations of young people in rural areas show that rural youth will be engaged in the professions, commercial activities, industrial work, agriculture, homemaking and a wide variety of personal and specialized services.

The rural population of America bears an importance out of proportion to its present numbers. The birth rates in our city populations are not sufficiently large to maintain their own population, but the farm people of America are still rearing children approximately 50 per cent in excess of the number required to maintain a stable population. This means that there will continue to be a considerable migration of young people from the farms to cities although this migration may not be in as great proportion as in the past. Thus, the future welfare of both rural and urban areas of our nation depends to a large extent upon the treatment, educational and otherwise, accorded to the farm youth of the nation.

The best standards indicate that, wherever attainable, the modern high school for rural communities should have somewhere in the neighborhood of 250 to 300 pupils, from seven to ten teachers, and should offer training opportunities: first of all, after citizenship training, agriculture in its various phases, and homemaking; English; one or more modern languages, an ancient language (preferably Latin); social studies including civics, government, history, geography, economics and sociology; mathematics; physical and natural sciences; home economics; agriculture; commercial education; trade training; music; art; health

and physical education. It is important to emphasize at this point that since the rural high school is engaged in training future residents both of rural and urban communities, it is necessary that the educational opportunities in rural high schools be of even wider variety than in urban high schools. Needless to say, however, the opposite condition now almost universally prevails.

The rural high school should be a functional and service institution. It should serve the needs of those youth who have dropped out of school but need additional training, of those who have graduated from high school but will not or cannot attend college, and should provide a wide variety of adult educational opportunities. It is estimated that at the present time there are ap-

proximately three million young people 16 to 24 years of age now "backed up" on the farm who under conditions prior to 1930 would have migrated to the cities. A rural high school that is a functional institution will meet the needs of these young people as well as of those enrolled in regular high school courses.

If the American people would best serve the national welfare they must give immediate and active attention to the problem of improving the rural high school. It should be made larger, given better financial support from state and national resources, and manned with the best trained and experienced teachers. The cost and responsibility for doing this is not merely a problem of rural people—it is everybody's problem.

WHAT THEY ARE DOING

Marguerite Butler, of John C. Campbell Folk School, sends in this note on the progress of their cooperative: "Ten years ago this May our first cooperative organization, a credit union, was formed. At our annual meeting in January we had a capital stock of \$1273.00. We in the country have little money to deposit in this savings association, but this small amount has been turned over many times. It is usually loaned to about twenty-five members for the following purposes: buying of seed and fertilizer, pure bred chickens, heifers, cows; repairing homes, harvesting crops, and payments on land. During these ten years the credit committee has done its job so well that only one doubtful loan has been made.

Eight years ago a Farmers' Association was formed and the following year the Mountain Valley Cooperative Creamery. The first week the creamery was in operation we churned only 196 pounds of butter in our large churn which had a capacity of 800 pounds. Seventeen months later we made 851 pounds a week, and twenty-seven months later, 2400 pounds. A year ago these two cooperatives were merged into one, known as the Mountain Valley Cooperative, Inc. It was felt that business could be carried on more economically and efficiently under one head with sep-

arate departments. The annual report for the fiscal year, which closed December 31, 1935, showed that \$15,190.94 was paid to the farmers for eggs, and \$18,508.99 for butterfat; \$1,748.92 was paid for rye and wheat, making a total of \$25,448.85. This amount was distributed in seven counties of western North Carolina and northern Georgia. In addition, the feed department did a business of \$6,777.40, making a total business of \$42,226.25 for the year. During 1935, 892 farmers, over a territory of 300 square miles, shipped cream to the creamery. The feed and egg department did business with 1200 farmers.

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Again this spring the six-day short course and Conference for Town and Country Pastors and Lay Leaders was held, April 20-25, at the College of Agriculture, University of Kentucky. Dr. G. S. Dobbins, of the Southern Baptist Theological Seminary, Louisville, and Dr. E. C. Cameron, Professor in Charge of Courses in the Rural Church, Butler University, Indianapolis, and Secretary of the Rural Church Commission of Indiana, were the visiting leaders scheduled for a series of lectures. Other lecturers were furnished by the staff of the College of Agriculture, and

special speakers of note throughout the state also appeared on the program. This excellent course was offered at the bargain rate of about \$8.00, which covered meals and lodging only.

A warm invitation has been issued by the Kate Duncan Smith School, Grant, Ala., to visit the project house which has recently been completed by the home economics and agriculture classes. A drab, worn old farmhouse was taken and renovated inside and out, using ingenuity rather than money to produce results. The account of it which we received was written by one of the daughters of the house, who happened also to be a member of the class which made most of the changes. We wish we could quote her entire report, which is detailed and full of ideas. It shows how the girls and boys working on the project learned to think about looks and comfort in home surroundings, and then how to produce what they wanted out of what they had.

One of the few workers' schools in this country is located in our mountains, at Monteagle, Tenn. The Highlander Folk School is a southern school for members of trade unions, farmers' organizations, and cooperatives. Its purpose is to assist in the development of the labor movement, "both in the immediate necessity of organizing industrial workers and farmers, and in the final attainment and protection of their fullest rights."

Residence courses are based on the experience and problems of the class of people who work with their hands and brains, primarily members of the American Federation of Labor and authorized farmers' organizations. The emphasis of the school is on economic gains through organization, but the school is not connected with any political party. Visitors are always welcome in classes and discussions.

The college-minded rural girl who wants to go on with her education, yet realizes that all sorts of problems are involved in the change to a college campus, may now obtain practical and constructive suggestions from a leaflet prepared by the Southern Woman's Educational Alliance, Richmond, Va. The leaflet, written by the Dean of Women at Drake University, answers such

questions as, "Am I the sort to go at all? If so, where? Can I earn there while studying? Will my ways seem 'countryfied' and embarrass me? Will my clothes look wrong? How much spending money must I have? Will I know how to study?"

Parents of Pine Mountain students no longer receive their children's marks at the end of the semester. A personal letter regarding each student is sent out instead, discussing the whole school attitude and achievement of the child and advising how, with the parents' cooperation, improvement may be made. In the school itself, students move in groups rather than in grades, such as ninth or tenth grade.

To replace the industrial building, burned during the Christmas holidays, a new one will be constructed, of stone as far as possible, and will house auto mechanics, printing, and science departments.

Frenchburg School played host to seven basketball teams at the district tournament, held there early in March. The team winning a sportsmanship trophy came from Crockett, a town eighteen miles from a paved road or railroad, with a school of forty students, no gymnasium and very little money for equipment. The team walked eighteen miles to the pike, spent the night with relatives and friends in the county seat, and reached Frenchburg next day in a hired truck. That night they were defeated on points, but not on sportsmanship. Yes, Crockett is in the mountains, in Morgan County.

Nettie C. Barnwell, of the House of Happiness, Scottsboro, Ala., has gone to help at Rosborough House, Edgemont, N. C. About two years ago this community center, a former Episcopal mission, was re-opened by Caroline Gillespie, who has been serving as teacher and community worker. They are carrying on handicrafts and health work in addition to a community Sunday school. Captain C. L. Conder is the new executive at the House of Happiness.

Socialized medicine is a project which Konnarock Training School hopes to realize in the not-too-distant future. The Community Men's Club

is at present working on plans for supporting a resident physician by means of forming cooperative groups in three neighboring communities, all subscribing to his support a definite sum per month in addition to whatever small fees may be charged for actual home calls.

"A Party on Puncheon" is the name of a program given occasionally by the glee club of Highland Institution. It is a typical evening of fun in a mountain home in the old days. Neighbors drop in, sing ballads, fiddle and dance. The effort is to present the characteristic music and folk dances whose preservation in the mountains has made them the distinctive contribution of the mountains to American music and social art.

One of the growing services of the Save the Children Fund, which is carrying on work among children in several areas, is a traveling library project. In Tennessee Wilder County now has three, Livingston eighteen, and Campbell four. Ashe county, North Carolina, tops the list with thirty-one.

Need we call attention to what Mountain Life and Work is doing—coming out in a new cover for the first time in eleven years? The new garb was chosen for simplicity, sturdiness and looks.

Much to the disappointment of those who were planning to attend, the second Folk Festival, to be held this spring at the University of Kentucky, was postponed because of meningitis in Kentucky and Tennessee. Thirteen teams had planned to come from Kentucky, Tennessee, and North Carolina. Some were giving plays or short ballad dramatizations; some were demonstrating folk games and singing local versions of our folk songs, and all had been looking forward to playing together a number of American, English and Danish folk games and singing together.

Because conditions are still uncertain and many mountain schools close the end of April or early in May, it seemed wisest to plan for the festival in October—possibly the twenty-second through the twenty-fourth, at the University.

The American Friends Service Committee is continuing its program of work camps for volunteers this summer. Young people who are interested in doing practical volunteer work where it is much needed, and who can pay their own living expenses are sure to find this a most stimulating summer experience. Nurses are particularly needed who will be willing to come on the volunteer basis. For further information, write American Friends Service Committee, 20 South Twelfth Street, Philadelphia.



AT WORK IN THE MOUNTAIN VALLEY CREAMERY.

THE REVIEWING STAND

AID TO READING FOR ADULTS

By Gertrude M. S. McClintock in collaboration with Maude E. Aiton. Ann Arbor, Michigan, Edwards Brothers, Inc., 1935. Three volumes.

With increased interest in that phase of adult education which is concerned with illiteracy, attention has been drawn to the scarcity of appropriate teaching material suitable in form and content for the unlettered adult. It is with anticipation, therefore, that one handles any new output designed for this particular need. Such a series has been attempted by Gertrude M. S. McClintock and Maude E. Aiton of the public schools of Washington, D. C.

The first of the series—"Aid To Reading"—introduces the initial steps in reading, presenting the thought, words and sound elements through the medium of a vocabulary used in every day life, greetings, names and addresses, and simple facts of city life and responsibility. The second book adds to this vocabulary those words pertaining to school, health, home and child care, governmental protection and those things which give advantages and happiness, incidentally giving information and direction of attitudes in its content. The third book of the series is more advanced, with a view to giving in simple yet graphic form the principles and the functioning of the United States government. The lessons may lead to discussions and additional topics related to local situations.

The series is evidently prepared by experienced teachers, who know the needs of the learner; the vocabulary is one of everyday adult life, with repetition given with perhaps too systematic a thoroughness for interest. Exercises for recognition and building of words and phrases, drills, script reading, illustrative material and a teachers' guide are provided. The lessons can be readily reproduced by type and mimeograph, and should lead to an encouragement to read newspapers, bulletins, and such materials as are incident to civic life.

This leads to the limitations of the series. The

material is centered upon the city community and neither thought nor vocabulary would be of primary service or interest to rural groups. Its best service would perhaps be to the urban foreign born. For suggestions as to teaching methods and for supplementing resources, however, the books will prove a helpful addition to the slim bookshelf of literature which is adapted in mechanics and in material for the adult who must face the child-like experience of finding that the mastery of the printed page is a responsibility and a joy.

MARY P. DUPUY

SOUTHERN REGIONS OF THE UNITED STATES

By Howard W. Odum. Chapel Hill, University of North Carolina Press, 1936. With maps, charts, tables, and a bibliography. \$4.00.

This substantial volume by Professor Howard W. Odum is the result of a special grant to the Social Science Research Council by the General Education Board for a southern regional study. About three years were spent in making the study, an additional year in checking results. The objectives of the study, an ambitious program, are set forth in the first five pages of the text. It is desired, to cite one objective, "to point toward greater realization of the inherent capacities of the southern regions; and to indicate ways and means of bridging the chasm between the superabundance of physical and human resources as potentialities and the actualities of technical deficiencies in their development and waste in their use." The southern regions comprised in this study include the Southeast and the Southwest; the former comprising the eleven states, Virginia, North and South Carolina, Kentucky, Tennessee, Georgia, Florida, Alabama, Mississippi, Louisiana and Arkansas; the latter comprising the four states Oklahoma, Texas, New Mexico and Arizona. The classification of states into the various regions of the United States (the author uses six regions) is determined by the application of various indices

so that we have a general homogeneity in each region.

Approximately two hundred pages are devoted to presenting a composite picture of the southern regions. This area has a superabundance of natural wealth, it abounds in the multiple resources of geography, human stocks, and cultural backgrounds, it has all that is needed for the producing of a superior civilization, it occupies a strategic position within the nation and with reference to the nations of the world. Yet one finds the contrasting features of deficiency, technological and otherwise, marginality, and immaturity.

The author ably supports his interpretations and conclusions by the utilization of hundreds of varied indices, and some six hundred maps, charts, and tables which occupy almost one-half of the book. They are so placed that with the text they are particularly effective.

The New Deal has greatly increased the need for more regional analysis. Professor Odum presents "the picture of the southern regions in the whole national setting and in relation to the fundamental social reconstruction now going on." The results of this study should be used as a guide for further investigation and the whole as a basis for a more carefully planned social order in which we may see the development of a richer culture and social well-being.

In addition to aspects of the whole southern region the author also classifies the subregions of the Southeast, presenting several general groupings, historical, cultural, functional, etc. This whole picture of diversification may ably serve as effective units for planning. The Tennessee Valley region is particularly stressed as one in which

may be found all the elemental factors of the new American regionalism and a fair epitome of the range and complexity of the Southern regions. . . . In the Valley are possible also most of the dangers and most of the virtues inherent in a great regional-national experiment. . . . The TVA affords the maximum opportunity for interregional interplay between North and South, testing the common sense, techniques, and realities of cooperative efforts on a new scale.

Every person interested in the history, problems, and future prospects of the South will want

to make a careful study of Professor Odum's "Southern Regions." To be sure, everyone will not readily agree with all of his conclusions. If that were the case, then the book would lose much of its value. It presents a challenge to all of us to investigate further, and if we can visualize a South richer in possibilities, then back a movement for a planned social order.

The book will be a valuable addition to both public and private libraries.

LEE F. CRIPPEN

A NOTE ON JAMES STILL

James Still was born in Alabama at the "tag-end of the Appalachian Range." He attended Lincoln Memorial University at Harrogate, Tennessee, and later, Vanderbilt University and the University of Illinois.

During the summer of 1932 his work with the boys' clubs in Knott County was so outstanding that, in the fall of 1933, the Hindman Settlement School invited him to become its Librarian. Last year besides his work in the Settlement and town, he delivered traveling libraries on foot to nineteen schools having no books. He carried twenty books on his shoulder, often walking fifteen to seventeen miles in spite of muddy trails and swollen streams during the winter months. He changed the collection every two weeks.

His first poem was published nine months ago. Since that time thirty publications have accepted poems, some of which have been published during the past few months, and others are to appear in forthcoming issues. Some of the magazines accepting poems were: Atlantic Monthly, Yale Review, Saturday Review of Literature, New Republic, Sewanee Review, Poetry: A Magazine of Verse, Esquire, and others.

Mountain people are noted for their sound judgment. The fact that they read Mr. Still's beautiful poems with enjoyment and appreciation is a proof of the truthfulness of his portraiture. The approval of the country in general was voiced by the Poetry Society of America, which recently elected him to membership.

ANN COMB

A NEW QUARTERLY TAKES A BOW

The first issue of a new quarterly journal, "Rural Sociology," has been published by the Section on Rural Sociology, American Sociological Society. It is established to encourage, publish, and disseminate scientific studies of rural life. A competent list of editors, including men noted in

America and elsewhere for achievements in the field of rural sociology, and an interesting and varied table of contents in this first issue make us look forward to the next issue with anticipation. Subscriptions may be sent to the Managing Editor, "Rural Sociology," Louisiana State University, Baton Rouge. The charge is \$2.00 a year.

WORKERS AVAILABLE

It has been suggested that MOUNTAIN LIFE AND WORK might be of service in listing interested candidates for work in the mountain field. Executives interested may write in for names, addresses, and further details of candidates listed in this issue. If the column proves useful, it will be continued.

1. Teacher, Social Worker. Mountain experience, former KERA executive, now looking for mountain position offering living.

2. Teacher summer only. Six years experience in Louisville Public School. Interested in experience of working in mountains.

3. Teacher, trained in Progressive School work. Sixth grade through high school; interested in adult education. Now teaching in a College Day School, but would go to right place for board and room.

4. Teacher. Eight years of experience in the schools of a western state. Interested in church and mission work.

5. Craft Instructor. Weaving. Experience in mountain school, wishes permanent position, free in May.

6. Dramatics and Recreation Leader. Young woman working in New England will go anywhere in Southern Mountains this summer for maintenance only. Experience in community projects.

7. Housekeeper, mature woman interested in service offering maintenance.

8. Housekeeper, young woman without dietetics training, but with practical experience in handling responsibility in an institutional kitchen.

9. Social Worker. Recent graduate of a social work school, former FERA worker.

10. Engineer and Executive. Long experience in running power plants, etc., eight years in charge of institution for underprivileged and problem children. Wife can do ordering and housekeeping.

RECREATION COURSE AT BRASSTOWN

The John C. Campbell Folk School, Brasstown, N. C., will hold its seventh annual recreational course for teachers and community leaders, June 1-10, 1936. The opening session will be the night of June 1; the last session the night of June 10. Particular emphasis will be placed on the folk games which have proved a simple and well-liked form of group recreation. Discussion of rural problems will be given a prominent place, and time set aside for becoming familiar with folk

songs.

No tuition is charged; board and room will be \$12.50. As only a limited number can be accommodated, applicants will please send a deposit of \$1.00. This amount will be deducted from cost of board.

For women, simple dresses with full skirts are advised. Rubber-soled shoes are essential for every one. There is a small swimming hole so bring a bathing suit.

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TENANTS

A good farmer is more concerned for his soil than for any particular crop; in the field of agriculture, men have learned the folly of taking crop after crop off a field without putting anything back, except perhaps a little burned-up, leached-out barn-yard fertilizer. Unfortunately, however, there are still representatives of "culture" in the mountains whose methods are similar to those now discarded by scientific agriculture.

Isn't the attitude of the teacher or worker who is more interested in the college education of three or four high school students than in all the rest of the community, similar to that of the tenant farmer who doesn't own and love the soil he tills and who is thinking only of this year's crop? Both have their attention focused on short-term results. Perhaps both are thinking of moving to another "place" as soon as opportunity offers. Neither "belongs" or identifies his life with the life of the community.

The good mountain worker, like the good farmer, takes the longtime point of view. He loves his field and thinks in terms of generations. To the man who loves his farm and identifies him-

self with it, the plowing under of a fine crop of clover occasionally seems justifiable, even necessary. Similarly, the mountain worker who plans to spend the rest of his life where he is working is not eager to get every promising young man and woman out of the community. He is willing that some of them should bury their lives, as he buries his own, in the life of the community—for the sake of the next three or four generations. The plowing-under process is as necessary in culture as in agriculture.

The problems of the mountains will never be solved by "tenants" whose chief aim is to discover promising young people, train them, and send them out of the mountains. That may be a good way for the individual seeking a "better place" to establish his reputation with certain groups, but it will not solve the mountain problems any more than skinning the land will solve the problems of agriculture.

"Yes," some one will say, "the plowing-under theory sounds good, but what about the crop that is plowed under? What a waste!"

Probably most "tenants" will continue to think of it as waste except those who plan to settle down in the midst of the fields they till. A bit of philosophizing, however, may convince some of them that being plowed under is inevitable anyhow. And doesn't the clover that is plowed under to make the earth richer and better have as happy a fate as that which is cut down in its prime to fill some animal?

ORRIN L. KEENER

FROM THE AIR

Two brief articles in this issue, "Vocational Agriculture in the Rural High School" by J. A. Linke, and "The Rural High School in American Education," by Howard A. Dawson, were first presented as talks on the National Farm and Home Hour.

We are reminded again of the growing possibilities which the radio offers for rural groups in the field of education, culture and recreation. Properly used, it may be a great asset. Many listeners do not realize all the facilities which have been made available to them so that if they wish they may get the most out of broadcast programs.

The Radio Institute of the Audible Arts will send free program guides periodically without cost to those who wish them. By writing to the Institute, 80 Broadway, New York, a complete list of other booklets and manuals which have been prepared for listeners may be obtained. The

titles include such topics as "Radio and Children," "The Use of the Radio in Leisure Time," "A Symposium on the Relation of Radio to Rural Life," and "Suggestions for Forming Radio Discussion Groups," soon to be issued.

Never before in modern history has the importance of the village and the villager to national welfare been so widely recognized by governments, nor have governments ever been so solicitous of village needs. . . . In a brochure on Village Improvement, published in 1933, by His Excellency, Sir Frederick Sykes, Governor of Bombay, he says in the foreword: "The betterment of the villager and the village is the supreme interest of India. Agriculture is the root from which the nation draws its nutriment. It is primarily by and through her agriculture that India will become more prosperous and in her villages that her happiness and well-being will grow. This is not merely because of the numerical preponderance of the rural classes over all others, but because in them resides the very life and soul of the country. . . . If we are convinced of the soundness of this doctrine, we must demonstrate our faith by works."

We need not labor the point but we must not miss its significance. What is taking place in the attitude of government in India today toward the problems of rural reconstruction is matched by similar movements in China, in Korea, in Mexico, in the Near East, in Russia, if you please, and nearer home, in the U. S. A. Mexico's rural educational experiment is aptly described in a bulletin entitled "The House of the People." A 1935 bulletin published by the Colonial Office in London is entitled "A Memorandum on the Education of African Communities." In 1933 the Oxford University Press published a book, "Cooperation for Africa," by C. F. Strickland, for many years a leader of the cooperative movement in India, and sent to Africa by London on an official assignment.

The first rural cooperative society in China was organized in 1932 by the University of Nanking, and the last three years have seen cooperative societies organized by government agencies by the thousands. Rural reconstruction in China has become a great movement with an interest and understanding on the part of government officials, leading intelligentsia, and leading business men, that seems incredible to anyone who knew the situation in China a brief decade ago. . . .

Frank Price of the Union Theological Seminary, Nanking, strategically outlines the significance of the new rural reconstruction movement in China for religious education. And the Christian movement haltingly and inadequately accepts the challenge. Yes, the villages of the world are being recognized by governments, by highly placed nationals, on the basis of their place and importance to national welfare. This is a new phenomenon in the world history of recent centuries, and its significance for the Christian movement must not be lost.

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